

session at Quebec on the 10th. The next session will be held on the 1st of November at Washington.

—Two German scientists have discovered a new anesthetic which they call orthoform. Orthoform allays the severest pains from wounds, burns, or raw sores of any kind, the relief continuing for hours; but it has no effect when applied to the unbroken skin.

—On the 5th, Great Britain, France, Russia and Italy presented a collective note to the sultan of Turkey, demanding the withdrawal of Turkish forces from Crete, and an answer within a week. Two days afterward the civil governor of Crete announced that the sultan has decided to accede to the demand.

—The reforms begun by the emperor of China are being recalled. An imperial edict has suppressed the native press and abolished the new methods of examination for public service, while officials who signed memorials in favor of reform have been removed. It is reported, too, that a new emperor has been chosen and will soon be proclaimed.

—The highest mountain in North America is said to have been discovered in Alaska, to the right of the Sushitna river. It has been named Bullshae, and is 20,000 feet high. The claim to this discovery is made by the Eldridge geological Survey, but W. A. Dickey, of Seattle, claims to have made the discovery in 1896, and to have named the mountain "McKinley."

—The Rev. S. S. Craig, formerly a Presbyterian minister at Oakville, Ont., has resigned his charge and started an independent congregation at Toronto. Mr. Craig does not abandon the Presbyterian faith, but he declares his inability to work longer in its ecclesiastical organization. In his letter of withdrawal he says that ecclesiastical organizations, no matter how sacred their origin, degenerate into agencies for the suppression of important truths, and the oppression of the masses. He preached his first sermon as an independent, at Toronto on the 9th, to a large congregation.

—The National Christian Citizenship League has begun a series of noon-day meetings at Chicago, for general instruction in questions of citizenship from the Christian point of view. The first took place at Willard hall on the 10th, and was addressed by Mayor Samuel M. Jones, of Toledo, who has acquired a national reputation by his experiments in Christian business methods and municipal administration. Mr. Jones's subject was, "What Shall the City Own?" and he advocated city ownership of all public utilities that can be administered better by public than by private enterprise. Among these he included the supply of water and light, and telephone service and street-car systems. The next noon-day meeting

of the league, to be held on the 17th, also at Willard hall, is to be addressed by Jane Addams, of Hull House fame, the subject being "The Taint of Institutionalism."

MISCELLANY

THE UNIVERSAL PRAYER. For The Public.

All sweet and shy, deep nestles the valley
'tween the hills,
With screen of laced branches and song
of hidden rills;
Attit upon a berry bush, his note the blue
bird trills,
And breath of wild-wood violet the shady
hollow fills,
And bird and bush and blossom, on sunny
days, and days
When all the clouds are weeping, one short
petition raise:
"Our Father, give us freedom! The free-
dom of the soil!"

Upon the oaken uplands the sturdy forests
rise;
Their many-fingered branches reach up to
grasp the skies.
Around the rough and rugged trunks the
clinging ivy twines,
And down among the mossy roots the star-
ry jasmine shines.
Yet pray the children of the hills, whose
view is high and wide,
As pray their lowly kindred that in the val-
ley hide,
One short prayer, all embracing, from
morn till eventide:
"Our Father, give us freedom! The free-
dom of the soil!"

In crowded dens and work shops, where
bootless labor hides,
In black and filthy byways, where cease-
less want abides,
Where gaunt and hungry mothers weep to
bring slave babes to earth,
Fair earth—where want and sorrow receive
them at their birth,
There dumbly prays the heart of man for
what man hath not known:
"Our Father, give us freedom to shelter
each his own!"
And Nature's God makes answer: "Free-
dom is of the Soil!"

VIRGINIA M. BUTTERFIELD.

DO YOU UNDERSTAND THE QUES- TIONS BEFORE US?

It is incumbent upon every American citizen to be a diligent student of the country's affairs in the present crisis. The ideas of imperialism and republicanism are coming into conflict before the people. It is a universally admitted theory that ideas are more powerful than the sword, and here is woman's opportunity.

Every woman should be well informed upon the difference between these two basic principles of government. This necessity was vividly impressed upon me a few days since. While receiving a call from a friend who had spent the winter in Honolulu, upon the conversation naturally turned upon the annexation of Hawaii. She

stated that she had had several conversations with President Dole and other officers of the government, and that they had convinced her of the need in which they stood of the protection of the United States. An intense fear pervades the American portion of the population that some European power might make a conquest of the islands, and that they would thus lose self-government. To the question: "Then you would favor the annexation of Hawaii?" the answer returned was: "Most assuredly." "And how would you have it come into the union, as a colony or a territory?" The reply to this latter question was: "What is the difference?" Whether this policy of insular annexation be carried out or not became a matter which sank into insignificance in my own mind compared with the great need that women who occupy high social positions and converse so glibly, should learn to think more deeply and talk more wisely and intelligently.—Mrs. Louisa Southworth, in Union Signal.

APPALACHIAN AMERICA.

An extract from an article on University Extension in Kentucky, by William Goodell Frost, Ph. D., published in "The Outlook."

Externally the inhabitants of the southern mountains are not, at first glance, prepossessing. Their homespun garb, often in tatters, rude speech and shuffling gait might lead us to class them with the "poor white trash." But there could be no greater mistake. The landless, luckless "poor white," degraded by actual competition with slave labor, is far removed in spirit from the narrow-horizoned but proud owner of a mountain "boundary." The "poor white" is actually degraded; the mountain man is a person not yet graded up.

The mountaineer is to be regarded as a survival. From this point of view his variations from the regulation type of the American citizen are both interesting and instructive. In his speech you will soon detect the flavor of Chaucer; in his home you shall see the fireside industries of past ages; his very homicides are an honest survival of Saxon temper—in a word, he is our contemporary ancestor!

The causes which have retarded his development are not far to seek. Take the circle of southern states east of the great river, and each of them, except Florida and Mississippi, has a mountain back yard of great proportions. Bunched together, these mountain fractions constitute one of the largest horseback areas on the globe. From Harper's Ferry to the iron hills of Birmingham, 200 miles and more

in width—"knobs," caves, ridges, forests—stretches this inland empire which we are beginning to recognize by the name of Appalachian America. It has no coast line like Greece, no arms of the sea like Scotland, no inland lakes or navigable rivers like Switzerland. Is it any wonder that pioneer conditions have lingered in a country where the only highways are the beds of streams? The whole south has been very slow about "coming to town." The governor of one of these states recently said that a quarter of the people had never seen the courthouse in their own county. And the people on "Cutshin" or "No Bizness Branch" have a good excuse. Progress must be slow in a land of saddle-bags.

HAWAIIAN LAND TENURE.

According to Senator Cullom, the Hawaiian commission will not recommend many changes in the land laws of our first insular colony.

These laws are peculiar. They are supposed to prevent the ownership of large tracts of land by natural or artificial persons, as well as speculation in land. No person can lawfully hold to exceed 100 acres. It is stated that the prevailing custom is to give the farmer a 99-year lease of the ground he cultivates or occupies. This implies that the title for the most part is in the state, which makes some approximation to the plan advocated by the late Henry George, though probably the state does not exact anything like the full rental value of the land.

The commission will recommend that homestead laws be enacted, we are told, and that under certain conditions the occupant of land under these laws shall receive a title deed to the same. Some details of the proposed homestead scheme are given, but they are unimportant as compared with the scheme itself.

The most serious objection to making an experiment of the Henry George plan in our continental union is that it cannot be done on such a scale or under such conditions as to test its merits without confiscating the capital invested in land or forcing the owners to part with it upon terms prescribed by the government.

But from what Senator Cullom says of Hawaii we are to infer that the land is for the most part the property of the government, or the public, already, and there is nothing to hinder the application of the George plan as to all public land as fast at least as existing leases expire. It could be applied at once without any such upheaval as would attend the experiment here, be-

cause there no private capital is invested in the land itself, but only in the improvements.

It may be seriously questioned, therefore, whether it would be wise to abandon the existing system and give title deeds. It would seem desirable to take advantage of the opportunity which is now presented to try the George experiment in an isolated locality where its merits may be tested. The present system is not a subject of complaint in Hawaii and it certainly should not be disturbed until after a more thorough investigation than it has been possible for the commission to make.

It may be found that the limitation of individual occupancy is more nominal than real and that the wealthy planters of sugar cane and coffee have discovered ways of evading the laws as the engineers of our trusts have done. Here is a field of inquiry which may be found rich in economic instruction and it should not be disturbed until it has been thoroughly and honestly explored.—Editorial in Chicago Chronicle, October 8.

MR. DOOLEY ON THE INDIAN WAR.

"Gin'ral Sherman was wan iv th' smartest men we iver had," said Mr. Dooley. "He said so many bright things. 'Twas him said: 'War is hell,' an' that's wan iv th' finest sayin's I know annything about. 'War is hell,' 'tis a thrue wurred an' a fine sintiment.' An' Gin'ral Sherman says: 'Th' only good Indyun is a dead Indyun,' An' that's a good sayin', too. So, be th' powers, we've started in again to improve th' race, an' if we can get in Gatlin' guns enough before th' winter's snows we'll tur-rn thim Chipeways into a cimitry branch iv th' Young Men's Christyan Association. We will so.

"Ye see, Hinnissy, th' Indyun is bound f'r to give way to th' onward march iv white civilization. You an' me, Hinnissy, is th' white civilization. I come along an' I find ol' Snakes-in-His-Gaiters livin' quiet an' dacint in a new frame house. Thinks I: 'Tis a shame f'r to lave this savage man in possession iv this fine abode, an' him not able f'r to vote an' without a frind on th' polis foorce.' So says I: 'Snakes,' I says, 'get along,' says I, 'I want yer house an' ye best move out west iv th' thracks an' dig a hole f'r ye'erself,' I says. 'Divvle th' fut will I step out iv this house,' says Snakes. 'I built it an' I have th' law on me side,' he says. 'F'r why should I take Mary Ann, an' Terence an' Honoria, an' Robert Im-

mitt Snakes an' all me little Snakes an' rustle out west iv th' thracks,' he says, 'far frim th' bones iv me ancestors,' he says, 'an' beyond th' watherpipe extinsion,' he says. 'Because,' says I, 'I am th' walkin' dilygate iv white civilization,' I says. 'I'm jist as civilized as you,' says Snakes. 'I wear pants,' he says, 'an' a plug hat,' he says. 'Ye might wear tin pairs,' says I, 'an' all at wanst,' I says, 'an' ye'd still be a savage,' says I, 'an' I'd be civilized,' I says, 'if I hadn't on so much as a bangle bracelet,' I says. 'So get out,' says I, 'f'r th' pianny movers is outside r-ready to go to wurruk,' I says.

"Well, Snakes he fires a shtove lid at me an' I go down to th' polis station an' says I: 'Loot,' I says, 'they'se a dhrunken Indyun not voting up near th' mills an' he's carryin' on outrageous an' he won't let me hang me pitchers on his wall,' says I. 'Vile savage,' says th' loot. 'I'll tache him to rayspiet th' rules iv civilization,' he says. An' he takes out a wagon load an' goes afther Snakes. Well, me frind Snakes gives him battle, an' knowin' th' premises well he's able to put up a gr-reat fight, but afther awhile they rip him away an' have him in th' pattrhol wagon with a man settin' on his head. An' thim he's put undher bonds to kape the peacce, an' they sind him out west iv th' thracks an' I move into th' house an' tear out th' front an' start a faro bank. Some day whin I get tired or th' Swedes dhrive me out or Schwartzmeister makes his lunch too sthrong f'r competition, I'll go afther Snakes again.

"Th' on'y hope f'r th' Indyun is to put his house on rollers an' kep a team hitched to it, an' whin he sees a white man to start f'r th' settin' sun. He's rooned whin he has a cellar. He ought to put all th' plugged dollars that he gets from th' agent an' be pickin' blueberries into rowlin' stock. If he knew annything about balloons he'd have a chanst, but we white men, Hinnissy, has all th' balloons. But, anyhow, he's doomed, as Hogan says. Th' onward march iv th' white civilization with mortgedges an' other modhren improvements is slowly but surely, as Hogan says, chasin' him out, an' th' last iv him'll be livin' in a divin' bell somewhere out in the Pac-ific ocean."

"Well," said Mr. Hennessy, the stout philanthropist, "I think so, an' thim again, I dinnaw. I don't think we threat thim r-right. If I was th' government I'd take what they got, but I'd say: 'Here, take this tin dollar bill an' goout an' dhrink ye-ersilf to death,' I'd say. They ought to have some show."